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THE SCRIPTURE ACCOUNT OF MAN.

[FOR THE CHRISTIAN FREEMAN.]

To prepare us for investigating this important subject, it is necessary to advert to the distinction between the *state* and the *character* of an individual. This distinction may be familiarly illustrated in the following manner: A person breaks the laws of his country: he is brought before a court of justice—tried—found guilty, and sentenced. Now, his crime may evidently be regarded in two points of view:—as exposing him to punishment, and as fixing a bad character upon him; or, in other words, it may be looked upon either in reference to the law which it violates, or in reference to the depraved nature from which it has proceeded. You will thus see the foundation of the distinction in question. The individual is *guilty*: this expresses his state: he is a *thief*, a *robber*, or a *murderer*, according to the nature of his offence: that refers to his character.

Hoping that this distinction will be kept in view, I proceed to observe, that the STATE of all mankind by nature, is that of condemnation. In the writings of Paul, this truth is repeatedly and triumphantly established. His principal object in the first three chapters of his Epistle to the Romans is, to prove what elsewhere he frequently asserts, that, by the deeds of the law there shall no flesh be justified in the sight of God—a declaration which implies not only the condemnation of the whole human race, but also their utter inability to deliver themselves by means of legal obedience. In the third chapter of his Epistle to the Galatians, the same conclusion is established on other evidence; and in establishing it, the Apostle expressly assures us, that, “as many as are of the works of the law, are UNDER THE CURSE.” To develope either of these two trains of argument is unnecessary at present. In the

opinion of all who come to the Scriptures in a spirit of child-like simplicity, the following passage will decide the matter—"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **ALL THE WORLD** may become **GUILTY** before God," Rom. iii. 19.

Taking for granted, therefore that mankind, universally, are under condemnation, let us proceed to the two inquiries which most naturally present themselves—how they have come under sentence? and what is the sentence under which they have come? In answer to the former of these questions, it is sufficient to remind you that Adam was created in the image of God, in knowledge, righteousness, and holiness; that having been placed in Eden, a covenant was made with him, requiring him to abstain, under penalty of death from the fruit of the tree of knowledge of good and evil; that in consequence of Satan's temptation, he disobeyed this command, and that all his natural posterity, whom he represented in the covenant, were involved in his guilt. This method of accounting for the fact of our original condemnation is founded on scripture, for the Epistles of Paul abound with such expressions as the following:—"In Adam all die," 1 Cor. xv. 22. "Through the offence of one many are dead." "The judgment was by one unto condemnation." "By one man's offence death reigned by one." "By the offence of one, judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." "By one man sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned," Rom. v. And the truth contained in these passages is borne out by experience. "The wages of sin is death," Rom. vi. 23; but infants die, therefore their death must be the wages of sin, committed either by themselves or by another. It cannot be their own "actual" sin for which they suffer, for they have never sinned, "after the similitude of Adam's transgression;" consequently, their death affords abundant evidence of the imputation of another's guilt.

Here let us pause to remove a misconception. It is quite common to hear the period of our existence on earth called "a term of probation." This expression is often used by writers who are more celebrated for their literary than their theological attainments; a circumstance which may help to account for the currency it has gained in the world. Now its accuracy depends entirely on the ideas we attach to it. If we mean that life is the only time allotted to us for embracing the remedy offered

to us in the gospel, and that our probation turns upon the single point of our acceptance or refusal of this offer, our views are correct. But if we mean that our natural condition is such, that we have an equal chance of eternal happiness or eternal misery, and that if we live well, we shall be finally justified; but if we neglect our duties, and indulge in sin, we shall be finally condemned—if this be our meaning when we speak of human life as a term of probation, we are in error. If we take for granted, that the sentence is *already* pronounced against us, we are right; but if we imagine that the question, whether or not it shall be pronounced, *remains* to be determined by our lives, we are wrong. If our object is to *get free* from the condemnation under which all are by nature placed, our view is in accordance with the doctrine contained in the previous statements; but if our object is to *avoid* a condemnation of which we are only *in danger*, our sentiment is opposed to that doctrine. You will see accordingly that, strictly speaking, the term of our probation ended with our fall in Adam; and that if the expression is applied to the period of our residence on earth, it ought to be carefully guarded against the misconceptions which it might readily suggest.

Having considered how mankind have come under sentence, let us proceed to the other inquiry which naturally presents itself—what is the sentence under which they have come? It consists in two things—the loss of communion with God, and the positive infliction of his wrath. That the former of these evils is part of the sentence, will be evident from Scripture, and from the nature of sin itself. Previous to the fall, man enjoyed most delightful intimacy with his maker. His soul, pure and holy, was the temple of Jehovah. All was peace, and piety, and love. His mind, calm and clear as the unruffled lake, reflected the image of heaven. But alas, “how is the gold become dim! how is the most fine gold changed!” Sin obtained an entrance into the heart of man. The abomination of desolation stood in the holy place. The sanctuary was profaned, and God withdrew his presence. All communion was broken up, and man was driven out of paradise. The Bible, accordingly, invariably represents our fallen race as “without God in the world;” as “far off” from all intimacy with their Creator; as “strangers and foreigners,” Eph. ii. 12, 13. 19; and even as “enemies in their minds by wicked works,” Col. i. 21. Thus it is evident from Scripture that the loss of communion with his Maker was part of the curse entailed upon man; the nature of sin also, when contrasted with the holiness of God,

renders this truth equally apparent. "God is light," 1 John i. 5; and light has no fellowship with darkness. He is pure; and purity and vileness have no affinity. He is righteous; and righteousness and iniquity never can amalgamate. He is holy; and between holiness and sin there is no agreement. "What concord hath Christ with Belial?" These truths are founded on the nature of things; but they are confirmed by our own experience. Have we not felt that sin interrupts communion with God? Have we not remarked that after falling into temptation, we have felt more reluctance than usual to engage in the performance of religious duty? And have we not frequently observed the same thing in others? Now why is this? I answer, why did Adam hide himself among the trees of the garden? Why will the wicked fly into the holes of the rocks, and into the caves of the earth, on the great day of the Lord? Because sin in its own nature has a tendency to shrink from the presence of God. There is a consciousness of guilt about it which will not allow it to look holiness in the face. Darkness is its peculiar element, and it cannot bear the light. Thus it is a truth which is not only taught in the Scriptures, but also confirmed by the repulsion which we daily observe between sin and holiness, that the loss of communion with God is one part of the sentence under which mankind are placed.

But there is something more than this in the sentence referred to. As old divines have expressed it, there is not only the punishment of loss, but also the punishment of sense. Not only is there a negative withholding of God's favour; there is besides a positive inflicting of his wrath. The Bible is full of evidence in support of this awful truth. David, in addressing Jehovah says, "Thou hatest all workers of iniquity," Ps. v. 5; and he elsewhere assures us, that "God is angry with the wicked every day," Ps. vii. 11. The testimony of John the Baptist is equally decisive—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36;—a statement which implies that mankind universally are under God's wrath—that the moment the sinner believes in Jesus, he is freed from it, but on those who reject the Saviour it *abideth*, or remains as it was before. Paul also reiterates the same doctrine. "The wrath of God," he assures the Romans, "is revealed from heaven against all ungodliness and unrighteousness of men, who hold (or rather *hold in* or *confine*) the truth in unrighteousness." Rom. i. 18. And in

his Epistle to the Ephesians, he represents believers themselves as having been "by nature the children of wrath, even as as others." Eph. ii. 3. These passages establish the appalling fact, that besides the withdrawal of favour which we have proved to belong to the curse, there is the direct infliction of God's displeasure.

Now this displeasure is poured out in the calamities and miseries of life, in death, and in the torments of hell. To enumerate the first of these three classes of penal infliction would be an endless task. "Cursed is the ground for thy sake," said God to Adam immediately after the fall; and how many evidences we have of the fulfilment of the awful threatening! No longer does earth pour forth of her own accord the richest of her luxuries, or heaven drop down her fatness. Sin, like a pestilential blast, has swept across the smiling face of nature, and left the frowns of the desert behind. Passing from the aspect of the world to man, its tenant and its lord, we see much to harmonize with this melancholy change. What filthy lusts and vile affections have taken up their residence within him! What a host of diseases, and calamities, and woes, are marshalled in stern array against him! What horrors of conscience, and dark forebodings, scowl around him! How many griefs and fears corrode his vitals! How many cares prey upon him like vultures, and eat him up alive! "Man that is born of a woman is of few days, and full of trouble." Job. xiv. 1. But the sorrows of life, bitter though they be, diminish not by a single drop the overflowing vial of Jehovah's vengeance. "The wages of sin is *death*." The soul and the body must be torn asunder; and the dust must return to the earth as it was, and the spirit unto God, who gave it. Nor is this all. Sin, like the pale horse in the book of Revelation, is not only the bearer of Death; it is also the precursor of *Hell*. How awfully terrific are the declarations of Scripture on this subject! "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. "The children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. viii. 12. "Depart from me ye cursed," the Judge shall say to those on his left hand, "into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Ps. xi. 6. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the

lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8. O, how dreadful is the doom of sinners!—"the worm that dieth not,"—"the fire that is not quenched,"—"the blackness of darkness for ever,"—"everlasting destruction from the presence of the Lord, and from the glory of his power." Mark ix. 44; Jude 3; 2 Thess. i. 9. "Who knoweth the power of thine anger?" Psalm xc. 11. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Is. xxxiii. 14.

IGNOTUS.

ON SABBATH LEGISLATION.

To the Editors of the Christian Freeman.

GENTLEMEN,—I return you my best thanks for your ready admission of my former article on Sabbath Legislation, and beg leave further to avail myself of your kind permission to subjoin a few additional remarks. In the former communication, we considered the Sabbath merely as a day of rest. We are now desirous of carrying forward your readers to some of the grounds on which we would have them to petition the Legislature to protect the Sabbath, as a day set apart to the service of God.

Supposing men to be possessed of a mere physical existence, Sabbath protection, to the extent before spoken of, would be right and proper. But civil government, even in its most general and abstract form, proceeds on the assumption, that man is a rational and accountable being. And seeing the very first end of government, as concerns the subject, is protection, it follows, that every member of the community is to be protected, not merely in respect of that which he holds, in common with the brute creation, but in whatever is essential to his wellbeing, as an accountable and immortal creature. And if this be admitted, then is it difficult to see how any should object to legislative protection, in behalf of the day, as devoted to religious purposes, as well as when viewed simply as a respite from labour. If legislators be consistent, in securing to all the rest of the day, then must they not withhold their protection from the right and full observance of it—for this is as truly an implied obligation as the other.

Now this, it will be remarked, is quite distinct from the plea of divine authority, as binding on government. It is not from any command obligatory on the part of government, that we

are now arguing, but from a necessity on the part of man, to enjoy the free and full exercise of that day, as devoted to the matters of the soul, and from this essential condition of human society, that we are associated together as rational and accountable beings. We may be wrong, but it has been forcibly pressed upon us, that the very abuse of the Sabbath, and the impunity with which that abuse is usually committed have led men to lower the standard of their own political rights on this subject. Many live as if they had no soul, and no eternity before them; and, therefore, beyond mere animal rest, they care not for the Sabbath, and perhaps wish there were none; and those who do value it, taking their measure from these, conceive that beyond mere animal rest, we ought not to ask the protection of laws. But there is surely no necessity for this. If my neighbour chooses to say, I wish not the protection of law, it does not follow, that I also must give up my claim; and far less, if his end in breaking down the law be to enable him to disturb me with impunity, in the enjoyment of my rights. But mark also the consequences of such accommodation. It is admitted on all hands, that Sabbath-breaking and drunkenness, as well as certain other vices, have much increased. Remove, or allow to fall into disuse, the wonted restraints of the one, and the protection of the other, and the standard of public morals will, beyond all doubt, be lowered. Even the well-disposed will lose that high moral sense of their duty to God, which is the source of all rightly performed duty to fellow-creatures; and wickedness will stalk forth, in its most alluring forms, ensnaring the thoughtless, and contaminating society. Surely this will not promote the happiness or prosperity of any people.

But still it will be said, we cannot make men religious by the restraints of law, and to attempt it would do harm. True, but of these things we have not been saying one single word. It is not to force men to keep the Sabbath, that we would ask legislative interference, but to protect such as will, in the due observance of it, putting down every gross and offensive annoyance. It is interesting to observe how men's practice contradicts their theories, and in this, witnesses for truth. We have sometimes travelled, in different parts of the United Kingdom, with gentlemen whose theories respecting the liberty of the subject, led them virtually to maintain, that every man ought to be allowed to do as he pleases; and yet we have been often told by these very gentlemen of the rules which they were accustomed to observe in coaches and hotels, and which bound up

the individual in circumstances where no law would be tolerated. We have, in some instances, ourselves observed part of this. We have seen persons, who conducted themselves improperly, turned out of a coach by their fellow passengers; and although we do not recollect any instance of the rule being transgressed, yet have we observed the arrangements of a traveller's room conducted according to the strictest rules of etiquette; and we have been assured by gentlemen well conversant in these matters, that a departure from them would not be permitted; yet they proceed simply on the assumed principle, that all are bound to act as gentlemen. Now of all this, we have never heard an individual complain; but understood, that the general comfort of all parties was thus greatly promoted. And what we argue is, that provided laws be really good, and adapted to the circumstances of those who are subject to them, they neither are nor ought to be considered as unduly interfering with the liberty of the subject. If this be denied, then it is in vain to speak of any right. We are left at the mercy of every intruder; and as the wicked greatly abound, we must hide from the world that very thing by which it is to be enlightened—christian example.

And now, it may be in general affirmed, that unless there be an entire cessation of labour, works of necessity and mercy excepted, and that all open and offensive profanity of the Sabbath shall be suppressed, it cannot be said that all are duly protected in the right observance of that holy day. The different members of society are bound together in so many ways, that it is scarcely possible for one, willingly, to break the Sabbath, without involving another, against his will. And as matters now are, vast bodies of men are thus *forced* to profane the Sabbath; many of them doing violence to their own conscience. In proof of this, we need only refer to the evidence taken by a Committee of the late House of Commons, and what is farther known respecting those parts of the United Kingdom, from which no witnesses were examined. We adverted to this in our former article, but merely as a matter of bodily oppression; we now speak of it as a thing which concerns the conscience and eternity. There are at this very moment, many thousands, we know not how many, who are thus, by a moral necessity, forced to profane the Sabbath, and to shut themselves out from the only means which God has revealed of eternal life. The drunkard and the swearer may perhaps complain, if they are prevented from intruding their wickedness on the gaze of a people engaged in the service of

God, but is this to be compared with shutting out the parent from his children, and both from the sanctuary, and from the other solemn observances of that day; or will any government be excused, in the eyes of God, to stand between him and the obedience of his creatures, or to refuse protection in the doing of his holy will?

We are aware, that on this subject, different men judge by a very different rule. Some, virtually confine Sabbath observance to certain acts of worship, and take themselves the liberty of spending the remainder of the day as they list; often in idleness, sometimes in amusement, and perhaps even in dissipation. Now, it is not to be expected, that persons of this stamp, can fully sympathize with those who are deprived of the Sabbath, and who hold other views. They will, perhaps, carry their sympathies so far as to allow, that all should enjoy the rest of the Sabbath, and that they should also be allowed a few hours to go to church, either regularly or occasionally. But this leaves untouched the very essence of the evil—namely, that they are, by being forced to work, even a part of the day, made to trample on the command and authority of God. And the same prevailing habits lead to the opinion, that the abuses of others ought not to be minded by such as are themselves allowed to observe the Sabbath. The man who understands by Sabbath observance, attending divine service for an hour or two, cannot understand why we should be disturbed with the unruly conduct of the profane. The reason, however, is, that we understand by Sabbath observance, the observance of its *holy rest*—we understand by it, a cessation of the world's business and of the world's pleasures, and the enjoyment of spiritual communion with God, and this we understand to belong to the *entire day*. And what we ask is, to be protected in such an observance of the Sabbath as this; and we maintain that we have a perfect right to ask this. Now, the burden of asking and of adopting whatever other means may be necessary towards the attainment of this, must be chiefly borne by such as regard the Sabbath in this light. In the southern parts of both Britain and Ireland, other ideas are much more prevalent than these, even among friends of Sabbath observance; and this just renders it the more necessary, that the Presbyterians of the North, in both islands, should come numerously forward, impressing on the attention of the legislature, the necessity of protecting the right observance of the *entire day*.

But we are conscientiously impelled to advocate this ques-

tion, on higher grounds even than these, and to maintain that nations as nations are responsible to God, and are bound to serve him: and that there are duties which the civil magistrate is bound to perform, in suppressing vice and promoting virtue. —“The kingdom is the Lord’s, and he is the governor among the nations.” “The powers that be, are ordained of God, and he who rules is the minister of God.” It is remarkable, that in the account given of *sin* offerings in the 4th Chapter of Leviticus, we have a special description of those which might be offered; first, by the *priest*—secondly, by the *congregation*—thirdly, by any *ruler*, and lastly by individuals; the priest being held responsible *as a priest*, the people *collectively as a nation*, and *each ruler officially*; as well as that, individuals were held bound in a private capacity. We are aware of the delicacy of entering on this subject at present, clear and decided as the matter may be in the writer’s own mind, and wish it merely to be understood, that while we, on the one hand, hold and maintain, that there is a rule in the Bible for national laws, as well as for church laws, or for the regulation of the individual, we are far from confounding these together. The spiritual rest of the Sabbath is to be enjoyed only in communion with God, and cannot be reached, even by ecclesiastical laws. It belongs to the things of that kingdom, which “is righteousness, peace, and joy in the Holy Ghost.” The eyes of men see it not, and the rules of church discipline reach it not. But it would be obviously unsound to infer from this, that therefore church discipline has nothing to do with Sabbath observance. It is, we believe, in all our Presbyterian churches, a law, that Sabbath-breaking, or the neglect of divine ordinances on that day, is to be held as disorderly in any church member; and the person thus walking disorderly, becomes liable to church discipline. This law is not only approved by all the Presbyterian churches with which we are acquainted, but is founded on the direct testimony of the word of God. It is therefore a *right* thing for churches thus to act. But we have no hesitation in saying, that it would be a *wrong* thing for civil authorities to adopt and act upon such a rule as this. And simply, because attendance on divine ordinances and Sabbath sanctity, are among the qualifications required of church members, and pledged by them, but not of mere citizens, in their membership. But it would be obviously absurd to infer from this, that no form of sabbath profanity is to be taken cognizance of by the civil magistrate. As soon might it be said, that because a Kirk Session is not to deter-

mine as to the spiritual observance of the Sabbath, on the part of church members, that therefore Sabbath profanity is to be left unnoticed by them. The civil ruler is not to enforce church attendance, neither is he to take cognizance of the conduct of individuals, in their houses, or even when abroad, so long as they do not disturb the holy rest of the Sabbath—the solemn stillness of that day on which the Creator rested from all his works, and commanded that man also should rest, and keep that day holy unto him. The guardianship of the Sabbath, in this sense, is committed to the civil authorities, for none else have the power of executing it. The individual may observe the Sabbath, even alone, spiritually; and churches may, in respect of certain acts of divine worship, give something like an external form to the observance. But the rest of the Sabbath, none can preserve but the civil authorities. And hence the remarkable fact, that although the Apostles of our Lord seem to have been in the habit of meeting on the first day of the week, for the performance of certain acts of worship, we have no evidence, that the entire day was observed by them, or by the church down to the year 321, when the full rest of the day was secured by imperial authority. Previous to this, it would appear that the christians sought shelter under the appointment of the *seventh day* of the week, wherever the influence of the Jewish laws prevailed, and where they found not these, they were obliged to satisfy themselves with such an observance of the *first* as their circumstances permitted. And were the protection of the law withdrawn from us, we would soon be in a similar state. Neither conscience nor church discipline could at all avail us,

We have been remarking that these different powers or sources of law, for regulating the observance of the Sabbath, do not, in any respect interfere with each other. Each department has its own proper sphere. But we ought not to forget that they are eminently *dependant on each other*.—Suppress church discipline and discontinue public ordinances, and the merely spiritual observance of the Sabbath will soon also cease. And withdraw legislative protection, and it will soon be, when church discipline must give way to a tide of profanity, and with many, public ordinances will be given up; they learning to follow the multitude in the doing of evil. On the other hand, let church discipline, on this subject, go into general disuse, and let divine ordinances be, to a great extent neglected, and laws will become ineffective. They will be laughed at. Or, let the holy rest of the soul be cultivated by few, and the ex-

ternal duties of the sanctuary will be of little avail, and will at last be neglected. When, therefore, we are told, that it is not by legislative enactments, but by church discipline and spirituality of mind, that Sabbath observance is to be promoted; we have to remind our friends that it is because we value these, and would have them promoted, that we seek also the other. Were it not the peculiar situation in which we happen to stand, with regard to those whom we address, we would urge with all earnestness, that observance of the Lord's Day, which gives an interest in the triumphs of his resurrection—that resting with him in a finished redemption, which gives the sweetest and the liveliest hope of reigning with him, and for ever. We would exhort brethren, whether pastors or elders, to all faithfulness in reproofing and even suspending from sealing ordinances, the neglecter of the sanctuary and the profaner of the Sabbath. But as this belongs more to many of those whom we address, and may be more ably and suitably executed by them than by the writer, he wishes to confine himself to that point which can be secured only by a union of *many churches*. It is, that we should as christian freemen, desire to be protected in the free exercise of those commands which are given us by our Creator—"Remember the Sabbath Day to keep it holy"—"In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and leading asses; as also, wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath Day; and I testified against them in the day wherein they sold victuals. There dwelt *men of Tyre* also, therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them—What evil thing is this that ye do, and profane the Sabbath Day? Did not your father thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no

more on the Sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."

I am, Gentlemen,

Your Obt. Serv't.,

A FRIEND to the RIGHT OBSERVANCE of the LORD'S DAY.
14th Feb. 1834.

SOLITUDE.

By the term *solitude*, I do not mean a total seclusion from society. It is not my object to conduct you to the cell of the recluse, and to exhibit its melancholy tenant, whose clothing is sackcloth, whose meat is the herbage of the mountain, or the wild berries of the forest, and his drink the stream that rolls precipitously down the rocks, or wanders beneath the pendant alders. Neither shall I introduce to your notice a sullen misanthrope, who, muttering curses upon the human race, seeks the companionship of the lion, the tiger, and the hyena, as more congenial to his seared heart than the gaiety and bustle of society. Wherever individuals of this character are found, whether they be the dupes of superstition, of the miserable victims of inflexible pride, manifesting, like the scathed oak, the desolating power of those adverse blasts, before which they would not bend—wherever such individuals are found, they exist in a state altogether unnatural.

There is certainly implanted within us by our Creator, a principle which impels us to unite with our kind, and that state of life, whatever it may be, which violates this principle, must be an unhappy one. Unhappy in time, and unhappy in eternity, are those, the genial flow of whose affections has been chilled by superstition, or the milkiness of whose nature, pride has soured, steeping the heart in gall, and shutting up the thoughts in darkness.

It is not the solitude that such persons delight in that we are speaking of; but a solitude which consists in being removed not from our species, but from the hurry and agitation of life, in the society of one or more beloved and faithful friends, into whose sympathizing bosoms we might pour forth our joys and sorrows.

There are few persons whose susceptible minds are cast in a

fine mould, and formed to relish the sublime and beautiful in the works of God, who have not in youth looked forward to such a solitude as this as the beau ideal of human happiness. Who is there that has not dreamed of the lonely glen, the elm-embowered cottage, with its walls ivy-bound, the fragrant woodbine creeping through the lattices, and the rose and the eglantine blooming before the windows; while the red-breast, almost domesticated, hops cheerily about the threshold;—of the gently murmuring stream that meanders through the wood-skirted vale, upon whose daisied bank the young lambs, in sportive emulation, run their joyful races, while the sun with gladness in his beams, rises over the eastern hills, and the black-bird and the thrush send forth matins of praise from their dewy couches among the hazel.

Behold, in the soft still hour of a summer's evening, yonder lady, in all the loveliness of beauty's spring-time, whose snow-white apparel is the emblem of a heart purified by the grace of God, placed upon a rustic seat beside the fishpond, in the new mown lawn. The bible lies open before her. She is pensively musing on the works of God; identifying the God of nature with the God of revelation—the God of creation with the God of salvation. Who is there that would not forsake the ball-room to become the companion of so lovely a solitaire, and to participate in her holy meditations?

Have you never, what time the sun-browned reaper returned from his daily toil, wandered alone by the lake, upon whose placid bosom was borne far away the buoyant yacht, whence floated with plaintive tenderness, the voice of music; and has not that music come upon you with ineffable power, melting, soothing, and elevating the heart? Have you walked abroad while the queen of night was speeding on in her track of glory—when nature's universal voice was hushed in silence, save where the cuckoo sang among the hawthorn blossoms, or the sea bird screeched on the desolate strand; have you gazed upon the myriads of stars that twinkled through illimitable space, like little "isles of light" sparkling in the vast ethereal concave; and has not a rapture undefinable caught up your spirit, causing you to bow your knees in silent adoration before the great God of the universe, while the flame of your devotion was lit from the burning lamps of heaven? Have you thought upon the king of all these glories, and then looked down upon the Son of Man in the hovel at Bethlehem, and traced him along his path of suffering—a path blasted, and blackened, and frowned upon, by the horrible curse of violated justice,

and have you not been led to exclaim with astonishment, "Oh, the wonders of redeeming love! Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?" Surely in such moments the sense of your own littleness and vileness must have increased to intensity, and your spirit must have sighed for deliverance from the body of sin and death in which it felt condemned to dwell.

Yes, there is a charm in solitude, and I had almost said that those who have never felt it are devoid of all the finer sensibilities of our nature. If ever we are permitted to catch a faint glimpse of the eternal paradise, it is under the influence of this charm—an influence which almost every mind has some time or other felt. There are few even of those who toil out the morning and noon of life in the wearying and yet fascinating service of the world,* but look anxiously forward to spend the evening of their days in some peaceful rural retirement, where the din of business may no longer reach their ears,

"And where at last their weary age
May find a peaceful hermitage,"

proving that the pastoral life is of all others the most accordant with the constitution of our nature, so that not all the foreign and adverse influence of city pursuits and city dissipations, can wholly destroy our love of green fields and crystal streams.

Solitude is useful. It gives us time for that most important, but much neglected study, the study of ourselves. The slaves of pleasure and of business, like a crowd of people hurrying along, enveloped in the dust raised by the motion of their own feet, never pause to question themselves as to what they are, whither they are going, or what is to be their final destiny. In solitude, this task is, as it were, pressed upon us. We can then look into ourselves, commune with our own hearts, and think of our latter end. We can also meditate upon the works of creation, and "look from nature up to nature's God;" and above all, we can study the blessed volume of truth, the charter of our salvation—can search deep into its hidden treasures; and draw constantly from its fountain of living waters.

It is besides no small comfort to be removed to a place where the sounds of nocturnal riot, of drunken blasphemy, and of unblushing profligacy—where the lash and the curse of oppression, the writhings and the bitter cries of affliction, are not heard. Surely the christian or the man of feeling who has

been compelled to witness them may exclaim with the poet—

“Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more. My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.”

But, like every earthly state, solitude has also its evils. We carry with us a depraved heart, which is deceitful above all things, and desperately wicked. Man may fly from the society of his fellow-man, but he cannot fly from himself. He may escape from the company of the impious, but there is an evil spirit that will haunt him with unwearied perseverance— a spirit who well knows and carefully watches his “*Molles aditus et tempora*,” and has the power promptly to avail himself of them:—a spirit whose agency is proved to be as busy in the lonely mountain cottage of the peasant, as in the palace “where luxury lies straining her low thought to form unreal wants.” His whisperings can mingle with the melodies which float along the sequestered vale, as well as with those which stir up passion in the crowded haunts of pleasure. The same agent of mischief that hovered among the bowers of paradise, tampering with female innocence; and wrought upon the dark, doubting heart of Cain, while he laboured in the field, will still pursue us in our retreats—in the garden, in the meadow, and as we ramble by the rippling stream. Even though we should take our position on the sea-beaten cliffs, and though the dark tempestuous ocean should foam beneath in all its wild and terrible fury—though the lightning of heaven might play upon its lurid and restless bosom, like the grin that lights the visage of the assassin as he plunges the dagger into the breast of his victim—though the mighty thunder should rend the sky, and be echoed from rock to rock with awful reverberations, yet would Satan still keep his post by our side—still labour to make us forget our God, and to dare him even in the midst of his judgments.

Solitude is peculiarly fitted to engender a sickly sensibility, to render gloomy the imagination, and to cherish a sort of moody unsocial pride. Few are contented in solitude. There is generally a feverish, and so to speak, a dreamy longing for something, we know not what. Here we feel more strongly that void in the heart, which nothing earthly can fill—which never will be filled till heaven itself is opened to us, and its

views of delight are poured in upon the soul. In solitude *idleness* is extremely dangerous, and is by all means to be avoided. Perhaps, indeed, the temperament of some, would render solitude far from desirable. As the lion requires to be caged in order to prevent his indulging his destructive propensities, so some, it may be, need the restraining presence of others to keep down the fearful enemy of good—even the sin which is within us. Under all circumstances, therefore, and in all situations, our Lord's command must be attended to unceasingly—"Watch and pray, lest ye enter into temptation."

Too much company and too much seclusion should be equally avoided. The former unfits for serious employments—especially for study—unsettles the mind, and gives a levity to the general character. The latter produces a certain tone of languor, an acerbity of temper, a stagnancy and a gloom, in the midst of which the plants of genius and the fruits of industry are rarely seen to flourish.

Let it be remembered, too, that all the advantages of solitude may be enjoyed, without shunning the busy haunts of men. We may be alone in the midst of the multitude. Often has the writer of this essay wandered among the gay and happy crowds that pressed him in the street, unknowing and unknown—an outcast in a cheerless world, and pursued his mournful meditations as uninterruptedly as if he were buried amid the thickets of an American forest. Sometimes, indeed, his attention might be attracted for a moment, by a countenance radiant with beauty, or peculiarly marked with intelligence, which appeared and vanished like the livid lightning, leaving an impression behind bright and fugitive as the vision that had passed away for ever! A sigh too, perhaps, escaped him, when he was thus reminded of what *might have been*—of the interest *he* might have excited, had hope not whispered in his ear a flattering tale, when she wooed him to the bower of delight, and beckoned to the pinnacle of glory:

"But soon he found 'twas all a dream."

Could we forget the delusions of hope—could we divest our minds of the thought of what *might* have been, we should much more easily learn the lesson of the Apostle, "In whatsoever state we are, therewith to be content." But why should the believer be sad that he "is all alone?" He may not realize his too sanguine anticipations of delightful fellowship with the people of God. The spirit of the world and

the pride of life, may diffuse a chill over christian intercourse—may paralyze the half-extended hand of friendship, and contract and cloud the countenance of a “brother.” But the fashion of the world *passeth away*; we shall soon be in heaven; and *there*, love—pure and perfect love—beaming from the throne of the Lamb in softened and beautiful effulgence, shall animate every spirit and radiate every countenance. *There*, indeed, love will be “without dissimulation”—there it will flow out of a *pure* heart *fervently*. Yet, even here, may not the believer say, that he is never less alone than when alone? Can that be called solitude where the REDEEMER is present—where some “ministering spirit” is hovering with seraphic affection and intense interest over the heir of salvation? Oh, ye sad, and solitary, and discontented christians, who feel as if even the *Church*, as well as the world, had forsaken you; cease from *man*, whose breath is in his nostrils; seek fellowship at the throne of grace with the Father and his Son Jesus Christ, and you need never complain of being *alone*.

J. G.

SECESSION CHURCH—No. IV.

[*For the Christian Freeman.*]

PRESBYTERIAN ORDER AND DISCIPLINE.

EVERY Scriptural Church, we have seen, must be united in publicly professing the truth, as it is in Jesus; and in observing christian ordinances. This profession will be vain, however, if it be not accompanied by a becoming practice. To preserve these valuable attainments, the Church has the use of government and discipline. When she does not preserve them, she ceases to be a church of Christ. The Secession has operated during the last hundred years, with considerable faithfulness and success, in preserving within her connexion, these scriptural marks of a true church. She has laboured to accomplish this, by the application of Presbyterian order and discipline. For the discharge of her duty, she claims not the praise due to perfection. In the sight of the Church's Head, she ought to be humble; because in his sight great sinfulness attaches to our minsters, elders, and people; much unfaithfulness he beholds in our church courts. While thus humble, in the presence of a Saviour, she may know her attainments, and rejoice that she occupies a station of close conformity to the Scottish standards, far above any large Presbyterian community in the world. I say large Presbyterian community, because the Reformed Presbyterian, or Covenantanting Church, though small, we highly respect, for her exact conformity to our subordinate standards: yet the Secession is humbly confident, that even here, she

meets not a church superior to herself, in consistent attachment to the scriptural attainments of our excellent Reformers.

We have said the Secession preserves her profession pure, by the application of Presbyterian government and discipline. The origin of the authority vested in our rulers is in the choice of the christian people, who in choosing their governors, are in a certain sense, unitedly ruling each other. They choose such a number of rulers or elders in each congregation, as are sufficient to manage all the affairs of that congregation; sufficient to preach the gospel—administer the sacraments—admit to communion—exclude from church privileges—and inflict all censures required within the congregation. Thus each congregation amongst us, is so far independent, as to be capable of managing its own affairs. Seceders brought Orthodoxy and Presbyterianism into Ireland to supply those people, who could not obtain in purity, either in the Synod of Ulster. The Secession continues separate still, because there is no uniform orthodoxy among the ministers or people of the Synod of Ulster. As a true Presbyterian Church, the Secession is necessary to the people of the North, because Presbyterianism has been for eighty years past, and is at present, in a most deplorable state in the Synod of Ulster. Our own acquaintance with congregations, furnishes evidence, far more than sufficient to support this statement, but for good reasons we choose to quote from a writer in the Orthodox Presbyterian, who appears to know and love Presbyterianism, as it exists with us.

From the Orthodox Presbyterian, vol. iii., page 131, we make the following extract. It is contained in a letter addressed to the Editor, signed J. M. M.

“That there may be no want of ruling Elders, duly qualified to take a part in the deliberations of the next annual meeting of the Synod, (of Ulster) I humbly conceive a variety of considerations should be brought before the churches relative to the Elder's office—the qualifications he should possess—the scriptural form in which he may have been admitted to office. That these points have been sadly neglected all men know, and many men lament. I have known men acting as Elders in congregations called Presbyterian, who have never been elected by the people, nor in any form ordained: I know men acting as Elders in congregations of orthodox character, not chosen by the people—not ordained, and who hold tenets diametrically opposite both to the ministers, and the great majority of the congregations they affect to represent; and I have known men brought to the Synod at its annual meeting, when the Arian Heresy was brought to the test of public opinion and scriptural argument—I have known them, I say, to come as Ruling Elders, and vote against the Divinity of our Lord Jesus Christ—the doctrines of Original sin—Justification by Faith—the Atonement, and all the peculiarly distinguishing characteristics of orthodoxy—who were not chosen by the congregations as Elders—who were not sent by them to represent them in Synod—who were never ordained, and who consequently were not entitled to take any part in the deliberations of an ecclesiastical assembly; and I am afraid men may be brought to the next meeting of the Synod of Ulster to represent congregations, and to vote against subscription to the Westminster Confession of Faith, who may be somewhat of a similar character.”

The writer from whom I quote proceeds to ask, among others, the

following questions, to which I beg to subjoin the practical answers of the Secession. "Should any be permitted to act as Elders in congregations, or sit in Presbyteries or Synods who are not regularly chosen and ordained? Should any person be permitted to act as a ruling Elder, whose religious principles are opposed to the orthodox standards of the Church?" Answer.—The Secession does not permit any of these glaring irregularities. "Should not the religious reform carried on of late years in the Synod of Ulster amongst the ministers, be also extended to the ruling eldership in the body?" It ought, say we, and to the people also, admitted to church privileges. The Secession have lost confidence in the loudest talkers about orthodoxy in that Synod, because, in congregations there is such neglect of the important subjects, pointed at in these questions. "Have ministers and sessions any right to appoint elders in congregations, without the consent and approbation of the people at large?" To do so is unpresbyterian, and is never practised in the Presbyterian Secession Church. "Should men be ordained as Elders without making a profession of their faith, and without examination as to their religious principles? Should there not be as much care in admitting Elders into office as candidates for the ministry?" To the latter two questions, the Secession has been answering YES by their practice for a century past. We sincerely hope that the glory of Secession Orthodoxy and Secession Presbyterianism will never be dimmed by union with any church, however trumpeted for orthodoxy, that permits the outrages on our church government which the foregoing extracts reveal, and with which we are otherwise well acquainted. When we speak thus, we are warm in our advocacy of a Presbyterian union, on the basis of the Westminster standards. Independency with its strict communion is pure Presbyterianism, compared with the unscriptural practices condemned, by the sensible writer from whom we have quoted.

The preceding extracts convince us that the writer, who lately published an address to the christian brethren, was right, when he affirmed, indirectly, that the Presbyterianism of the Secession is very different from what bears that name in some other quarters. Our Presbyteries permit no elder to sit in Church Courts, without deriving his authority from profession, ordination, and appointment for that occasion in a constituted Session. This is one point of difference. At the opening of our synod, every minister entered on the roll, has, at license and ordination, publicly adhered to the Westminster confession of faith. This is a second difference, no doubt discerned by the gentleman referred to. When the lay elders are called to be entered, each elder must produce a testimonial, signed by the minister of the congregation, which he claims to represent, certifying—1st. That he was regularly ordained. 2nd. That he Subscribed the Westminster Confession of Faith. 3d. That he was appointed to attend that meeting of Synod. There is a third point in which the Secession differs from the body to which the gentleman belongs. All in communion with us, are admitted to sealing ordinances by means of a Congregational Session, regularly appointed. This forms a fourth article of difference.

I have already exhibited how carefully discipline is used in the Secession to preserve purity of doctrine and life, both among ministers and those admitted to communion. At an early period of the Se-

cession, the Rev. Thomas Mair was deposed for teaching, in a modified form, Arminian doctrines. It is with respect to the moral conduct of ministers and members, that the most vigilant exercise of discipline is required. In this respect the Secession is superior to most, and can bear comparison with any church of equal or greater extent. There is at present a vigour of discipline in our Presbyteries and Synods, which will not permit any minister to continue his connexion with a congregation where his ministerial usefulness is ended. If his usefulness has failed in consequence of immorality, he is visited with proper discipline; if from other causes, kindness is extended to him, and justice done to the congregation.

This strictness of discipline has caused the ministers of the Presbyterian Synod of Ireland, to record very many cases of the suspension or disannexion of ministers. This circumstance has been urged, we know, both by unreflecting persons, and those disposed to injure our credit, to prove that the Secession is inferior to other bodies in ministerial purity. It ought rather to be urged that we are more pure, otherwise, *judges* could not be found in our body to condemn so many. I am prepared to meet the charge, and show that we possess considerable purity, and great faithfulness, when there is such vigorous discipline at our Annual Meetings.

To the members of any large body, who take credit for superior morality, and reproach us because few cases of discipline occur at their annual meetings; our answer is, let the same watchful care be exercised over offending members, which we maintain, and *your* cases will far outnumber *ours*. A degree of forbearance prevailed, respecting the conduct of our ministers some years ago, which laid up in store those cases that are now undergoing proper discipline. This blameable forbearance arose from two causes. The first Seceding ministers were self-denied, devoted, good men; the people admired and loved them. Complaints against members were exceedingly rare *then* at Presbyteries or Synods. Hence these good men were easy and forbearing in the absence of suspicion; younger men feared the charge of over-severity. The example of the larger body of Presbyterians in Ireland, had also its influence in producing this sinful lenity. Why should we be more severe than other Presbyterians? To be so, will discourage respectable persons from educating their sons for the ministry. These sentiments were sometimes held, and reduced to practice. Thus, want of suspicion and the example of others, increased the number of delinquents. But our courts have, during some years past, been dealing faithfully with these members; which accounts for the several suspensions recorded in our minutes.

To the members of a smaller body of Presbyterians we answer, in justification of the Secession, on this point, that when our church extended to no more than between twenty and thirty congregations, she was equal, if not superior, to any church of that extent now existing. The changes at present going on in communities of that extent will teach the reflecting what will necessarily occur when they become equally extensive with the Secession. When persons grow up connected with a church by inheritance, and not by departing from another body to become members, that church may continue equally careful in discipline, and yet, not be able to accomplish all she would

careful in discipline, and yet, not be able to accomplish all she would wish or aim at in every period of her existence. Smaller bodies in judging between themselves and the Secession ought to take these considerations into account.

The Secession Synod are determined, with the assistance of the Church's Head, to have a ministry scriptural in faith and practice. We hope God will bestow upon us many self-denied, devoted men. It requires such to be happy and useful in our church in Ireland.

T. K.

January 27th, 1834.

ROGER BACON,

Born 1214.—Died 1294.

THIS extraordinary man, otherwise known by the title of Friar Bacon, was descended from an ancient family, and born near Ilchester, in Somersetshire. He received the first part of his education at Oxford, whence he proceeded to the University of Paris, at that time much frequented by the English. Having been admitted to the degree of doctor, he returned to England, and took the habit of the Franciscan order in 1240, when he was about twenty-six years of age. In his retirement, he applied himself to literature and experimental philosophy, with unremitting ardour and assiduity. He made numerous discoveries, which, considering the age of ignorance in which he lived, are truly surprising, and will entitle his name to the grateful remembrance of distant posterity, as the great precursor of modern philosophy. This bright luminary of the thirteenth century, was an excellent linguist and grammarian; was well versed in the theory and practice of perspective; understood the use of concave and convex glasses, and the art of making them; knew the great error in the calendar, which had occasioned irregularity in the computation of time, assigned the cause, and proposed the remedy which was afterwards adopted by Gregory, in the reformation of the reformation of the calendar. He was also an adept in chemistry, and was really the inventor of gunpowder, though he disguised the invention by transposing the letters of the formula for its preparation. He possessed great knowledge in the medical art, and was an able mathematician, logician, metaphysician, and theologian. He was indeed so much in advance of the age in which he lived, as to be subject to much annoyance on account of his mental superiority. He found no sympathy in the monks of his fra-

ternity; but, on the contrary, was regarded by them with envy and hatred, and treated with cruelty. They pretended, and taught the people to believe, that he had dealings with the devil; and because he performed by the aid of his scientific knowledge, many things above the comprehension of the vulgar, he was easily suspected of magic, although one of his books was directed expressly against it. His brethren of the convent would not receive his books into their library; and not only interdicted him from lecturing, but also procured his imprisonment, in 1278, so that he had reason enough, as he expressed it, to repent of having taken so much pains with the arts and sciences.

Some years previously to this, namely, in 1267, Bacon had, at the particular desire of Pope Clement IV., collected together and enlarged his several treatises, and presented them to him. This collection, entitled by the author his *Opus Majus*, is still extant, and was published by Dr. Jebb, in 1733.

Some of this great man's writings related to religion, and he remarked with great freedom on the clergy of his day, sparing neither their age, nor their immoralities. He appears to have had more virtue and more religion than his brethren, as well as greater learning; which induced him to expose their faults. It was probably this freedom which they censured, under the pretence of his application to the occult sciences, that was the cause of the ill treatment he experienced.

He went so far in his desire to reform the church, as to reprove another pope, Innocent IV., by letter: and he had so deep a sense of the corruptions of the papacy, as to make no scruple of declaring to those with whom he was intimate, that, in his judgment, the pope was antichrist. He endeavoured to excite the pope to correct the errors that had crept into the system, intending, if he failed in this, to propose such expedients as should break the power of the evil, or retard its progress. He appears to have had a persuasion that, in no long time, the church would either be reformed by the pope himself, or that its dominion over the consciences of men would become so exorbitant, as to be obnoxious to mankind, and occasion the destruction of antichrist, a persuasion which has as yet, been but partially fulfilled, though there can be no doubt that the great ruler of all will "hasten it in his time."

Ten long years had this persecuted man languished in prison, still improving his mind, and pursuing his inquiries, when a

new pope was elected, to whom he resolved to apply for his discharge. With a view to convince the pope of the innocence and utility of his studies, he addressed to him a treatise, written in Latin, "On the means of avoiding the infirmities of Old Age," an excellent and able performance. What effect it had upon the pope himself does not appear, though probably a favourable one, as, by the interposition of some noblemen, Bacon obtained his release in 1288, being then seventy-four years of age. He returned to Oxford, where he spent the remainder of his days in peace, and died in the college of his order, on the 11th of June, 1294.

He was, beyond all comparison, the greatest man of his time, and might, perhaps, stand in competition with the greatest that have appeared since. It is surprising, if we consider the ignorance of his age, how he could have acquired such a depth of knowledge on all subjects. His writings were remarkable for elegance, conciseness, and strength, as well as for the acuteness and depth of his observation. He introduced rational chemistry into Europe, and in his works may be found references to many of the operations now in use.

Though knowledge may be too far advanced for the world to derive much information from his writings, it would be unjust to withhold the honour which is due to the memory of a man, who knew far more than his contemporaries, and who, in a dark age, added new lights to the lamp of science.—*Weekly Visitor.*

NOTICES OF RECENT PUBLICATIONS.

Remains of JAMES S. CARMICHAEL, late teacher of Circus Place School, Edinburgh; with a Memoir of his Life, by the Rev. DAVID KING, Minister of the United Associate Congregation, Grey-friars, Glasgow. Edinburgh: W. Oliphant and Son—pp. 215.

A very delightful little volume bearing the above title, has been put into our hands. The subject of the Memoir was a young man of exemplary piety, and amiable disposition. He received his elementary education at the grammar school in Montrose, where he distinguished himself alike for good conduct, and proficiency in his studies. At the early age of thirteen, he was removed to Edinburgh, to reside with his relatives and to prosecute his studies in the University.

There "he obtained prizes for superior attainments in the acquisition of the Greek and Latin languages, of Logic, Moral Philosophy, and Mathematics." Having resolved to devote himself to the profession of teaching, he was elected to a situation in the Circus Place School, Edinburgh, which for some time he filled with credit to himself, and advantage to his employers. But his health began rapidly to decline, and it was too soon manifest that consumption was preparing him for an early grave. The incidents of this part of his life are peculiarly interesting, and afford abundant evidence of the sustaining power of religion.

We should willingly introduce our readers to some of the beautiful little pieces from Mr. Carmichael's pen, with which this volume is enriched; but we rather entreat them, as they have opportunity, to purchase the work and peruse it for themselves.

Mr. King, the writer of the Memoir, has paid a grateful and merited tribute to the friend of his youth. He and Mr. Carmichael were schoolfellows in Montrose. The former is at present a faithful minister of the United Secession Church, and successor to the late lamented Doctor Dick.

From the Memoir we extract the account of Mr. Carmichael's death, and the brief but comprehensive sketch of his character. By the advice of his medical attendants, he went on a voyage for America:—the vessel sailed from Liverpool. The narrative is as follows:—

"He was accompanied to the ship by his uncle, and aunt, and cousins. On the way he told them with unsullied composure that they would likely see his face no more—that he took this voyage as a last alternative, and because remaining in this country was still more hopeless. He stated, that although he used all the means of recovery, he was ready to acquiesce in the result, be what it might, and that he had no care now save about his mother. With these and such like words he took leave of them, and was soon removed from their sight by the intervening ocean.

For some days his health seemed to improve at sea, and he flattered himself that he was getting decidedly better. During this period he entered frequently into conversation with the sailors, and so endeared himself to them by his gentle manners and salutary counsels, that all took a deep interest in his case, and rivalled each other in promoting his comfort. When Sabbath came, he asked the captain whether they were to have any public worship on that day. The captain replied that it

was not usual, but that it would be done if he so wished. Mr. Carmichael answered to the effect that he was not able to conduct the worship himself, and he would rather that others observed it from their own sense of its value, than from his solicitation. His earthly course, however, was now drawing to a close. He sustained injury by bathing in cold sea-water. Very hot sultry weather ensued, which greatly aggravated the hectic fever already preying on his frame. All hopes of his recovery were now cut off, but a degree of delirium, occasioned by fever and weakness, soon rendered him insensible to his situation, and led him to talk lightly and incoherently. At intervals his consciousness returned—and then he welcomed death with this single reserve—often repeated and with growing emotion—that he mourned for his afflicted mother. This latter grief seemed to be secured of its power till he should reach that country where God wipes away all tears from the eyes. After sinking rapidly for some days, he at last expired, without apparent struggle, on the 24th of March, (in the 23d year of his age,) at one P.M., about 360 miles from Maranham.

The sultriness of the weather made it impossible to preserve the body till they should reach land. It was therefore deposited in a strong, though plainly constructed coffin, and after the service of the Church of England had been read over it by the seamen, was committed to the deep.

This dispensation asks no colouring from fancy. The interest and promise of the young sufferer—the solitude of the scene of death—the absence of a mother, brother, and sister; and finally, the consignment of the lifeless tabernacle to the caverns of the deep;—all these features of the event are in themselves sufficiently affecting. But I would rather heal than wound. And, after all, what are these considerations when viewed not by fancy but by faith? The more amiable the sufferer, the more ready was he to die. The solitude of the ocean, though it removed kindred, could not divide from him who holds it in the hollow of his hand; and as for the watery entombment, we should remember, that when the graves give up the dead which are in them, the sea also shall give up the dead which are in it. Yes, Jesus enters into the springs of the sea though we cannot, and of all the treasures concealed there, he doubtless prizes most the dust of his saints. He watches over it now in the unfathomed deep, and he will raise it up at the last day. But the spirit is our better part, and we have good reason to conclude that his now ranks with the

spirits of just men made perfect. Why then complain that before the other voyagers reached a troubled and temporary harbour, the glorious Lord, whose path is in the mighty waters, had conducted the deceased to the heavenly land whither he was going—to the stormless haven of eternal rest.

To close the narrative with a summary of Mr. Carmichael's character—much of his amiableness was doubtless constitutional. He was naturally mild, inoffensive, and affectionate. While much, however, may be ascribed to original constitution, it was evident to all who knew him, that he was supremely influenced by the power of religion. Nature might give him humanity, but grace gave him that godliness which chiefly moulded his mind, and determined his practice. His ruling principle was piety. This feature pervaded all he was and did. It appeared in all his writings, in his letters, his verses, his essays, his addresses. It guided the selection of the themes on which he wrote, and even when the subject was secular, it chastened the illustration. Nor could he be justly charged with what is technically termed *cant*. I do not remember of one sentence in all his papers deserving of this appellation. In fact, he had a strong aversion to what may be called pietism—to the strained ejaculations of pretended emotion, and the nursery epithets of affected fondness, by which the love of saints is only caricatured and defamed. His words were those of truth and soberness, the whole structure of his language, that of simplicity and godly sincerity. These remarks hold equally good of his spoken discourse, as of his studied writings. Rarely, indeed, is so striking an exemplification witnessed, as that which he afforded of the apostolic precept, "Let no corrupt communication proceed out of your mouth." With a total exclusion of every approximation to impurity, his familiar speech embodied a store of truths and counsels, expressed with such modesty, that they never offended, and with such cheerfulness that they never wearied. His piety was not more pervading than steadfast. He was not religious by fits and starts. From the time of his father's death, by which event he was perhaps first led to serious thoughtfulness, he exhibited a most remarkable constancy in his Christian profession. His conduct had no observable vacillation, and even his happy frame of mind was rarely disturbed. He often confessed, and with expressive contrition, his conscious unworthiness of divine favour, but he seldom complained that it subverted his faith in Christ, or darkened his hopes of eternal life. This holy confidence he held fast to the end, and in the support which it afforded him

when passing through the deep waters of affliction, derived from it, even in this world, a great recompense of reward.

That one cannot differ in mental qualities from Mr. Carmichael without becoming so much less excellent, is what I am not prepared to affirm. It is the glory of the spiritual creation as well as of the material, to show a diversity of works, yet all very good. The oak and the myrtle have their respective beauties, and praise of the one is no reflection on the other. So may it be said here. Leaving for others their appropriate commendations, it is enough to say of Mr. Carmichael, that, for modest worth—for meekness of wisdom, he could scarcely be excelled. Others might command more awe or reverence, few could more engage affection. Others might have more of the bold impetuosity of Peter, or the pressing enthusiasm of Paul, but few could exhibit more of the amiableness of John, and John, it will be remembered, was that disciple whom Jesus loved. With the gentlest properties of the heart Mr. Carmichael possessed superior intellectual faculties and acquirements. He was characterized, however, rather by general talent, and well balanced powers, than by the obtrusive prominence of any one qualification.

Had an important station been assigned to him, he was well fitted to have filled it with credit. His knowledge would have preserved him from gross mistakes, his prudence would have secured him from disastrous follies, his clear perceptions would have assisted him to prove all things, his conscientiousness would have enabled him to hold fast that which was good; and even those who might have disputed the expediency of his plans, would have been constrained, by his integrity and uprightness, to respect the spotlessness of his intentions. But however well qualified to fill, Mr. Carmichael was the least qualified to seize such a situation. His bashfulness made him give place to every competitor, and when at last friends were taking him by the hand, and conducting him to public favour, it pleased that God whom he served, to exalt him yet more highly, and to give him a crown of life which fadeth not away. Had his life been preserved, there is every reason to believe that he would have been eminently useful. To supply, in some measure, the lamented loss of his living labour is the design of this publication. When contemplating his amassed writings, the fruit of much toil, and the price of health and life, a reluctance was felt to regard them all as unprofitable waste, and a sample has therefore been selected from them, in

the hope that it may do good, and that by it the estimable writer, though dead, may yet profitably speak. To enhance the efficiency of the remains, by the fair influence derivable from character, it has been thought proper to prefix to the work this brief Memoir. Literary characters are seldom the best subjects of biography. Their quiet uneventful career furnishes little to amuse the lovers of story; and the ordinary disadvantages are, in some measure, enlarged when the subject of the narrative is a departed youth who never acquired that lofty fame which attaches borrowed importance to trifling incidents, and who has left behind him no affectionate congregation to whom a deep sorrow for his early death might invest with a hallowed charm the minutest circumstances of his life. But, admitting all this, it seems unfitting, when one so faithful fails among the children of men, that his faithfulness should pass unrecorded, and so the opportunity be withheld of laying it to heart. And surely a promising career, cut short in its commencement, has its own affecting interest—an interest which will be the more powerfully felt if the reader has lost a son, a brother, or a friend, whose rare excellence promised a future eminence of which a premature grave prevented the attainment.

IS THE INFIDEL HAPPY?

To the Editors of the Christian Freeman.

Is the Infidel happy? We shall see. One of this character, in my neighbourhood, met with a violent death. The Newspapers praised him when he was gone, for his christian virtues; as they had praised, some time before, one of his companions in Infidelity, who had died of brutal drunkenness. The friends, even of the Infidel, are anxious that his memory should stand well in public opinion, and they lie through the Newspapers lest the memory of the wicked should rot. My neighbour was, in the world's account, rather a correct man—not an absolute drunkard; only drunk occasionally for the sake of his friends. He paid his debts, both gambling and others, pretty well; he was rather a good neighbour than otherwise; he was polite—particularly to females—was a pleasant companion for one travelling any other road than to the kingdom of heaven: in a word—a question having arisen on one occasion, in a Club of gentlemen at a race course, it was carried,

so far as I know, unanimously, that he was a *gentleman*. Here, then, was the world's highest character—a gentleman—a man of honour, who, for a word touching his fair fame, would challenge to the deadly combat, and be at once a murderer and a suicide; and here too, was a rich gentleman, for he had prospered amidst scenes of gambling where many had been beggared. He had a family too, and what comforts which the world claims as her's, can compare with those of the domestic circle; and in addition to all, he was looked up to as the father of sportsmen, throughout a wide district. Who so good a judge of a horse as he? Who so well acquainted with the whole art of betting? Who so often consulted or so carressed as he, by that whole race of would-be heroes, who, by riding furiously along our roads, and puffing cigars along our streets, so anxiously labour to convince the public that they are gentlemen?

In addition to the other qualifications of my neighbour, he was an Infidel; he had learned, he said, to laugh at the superstitious fear of hell; he professed to pity the weakness of all who respect the Sabbath, or who reverence the institutions of christianity; and he had a thing which he called an argument for all this; and he used often to quote it, apparently with as much pride as if it had been his own—"Would I suffer one of my children to be in misery," he used to say, "if I could help it; and would God allow me, or any other of his children, to be in misery when he can prevent it."

If Infidelity can give happiness, should not this man have been happy? What did he want that the world could give him? Nothing that I know of. Was he happy then? Very far from it. On the Friday before he was killed, he said to a friend of mine, after quoting his stale infidel argument,—“All that I have to do is to stand well with my own conscience, though I am afraid I shall have a sore struggle with it on my death-bed; but I hope that the struggle will not be long; when I die, I would like to die suddenly, and I would rather die this night, than have the promise of living a thousand years.”

And is this Infidelity?—Is this the only hope which it can give—that the terrible struggle with an awakened conscience on the bed of death, may perhaps be short? And is this all the happiness which the man of the world enjoys—that life is a burden to him, which he is anxious to throw down? It is so indeed. I have known the man of pleasure, who, before twenty years of age, had run the whole round of dissipation, and enjoyed all that his heart could wish; and I have

heard him, while he was yet comparatively but a boy, anxiously wish for death; not because his bones were full of the sins of his youth; not because he had squandered his fortune or ruined his health, for he was rich and healthy still; but simply because pleasure had cloyed upon him, and life was a burden to him which he was unable to bear. My neighbour, who has gone to meet his God in judgment, had all the support which Infidelity could afford him; but he leaned on a broken reed; and what was worse still—HE KNEW IT. He tried to persuade others that Christianity is a fable, and perhaps he did persuade some to say in their heart for a time—"No God;" but he could not persuade himself. His conscience was not satisfied; and he had, even in the midst of his prosperity, and while in blooming health—he had forebodings of a terrible conflict, when the hour of death should come. He talked of God's not allowing any of the children whom he had created to be unhappy; but it was only *talk*: for he could not shut his eyes against the multiplied miseries which in this life are permitted to fall on men in all ranks—on the infant in the womb, as well as on the man of hoary hairs; however he might speculate about not permitting evil to fall on his children, yet, in spite of him, the *fact* was ever before his eyes, that the evil of sickness and of pain—evil, in a thousand varied forms, falls on the children whom God has formed; and he could not prevent his conscience from asking him,—Should it be so in a future state—should it be so forever? Oh what then? The judge of right and wrong, to which he professed to appeal was conscience—conscience in his case, alas! awfully blinded and seared; yet even by that conscience he stood condemned; and as the stern Roman soldier, heard the ghost, as he thought, say—"We meet again at Philippi," so he truly heard conscience say, however disregarded now—"We meet again at death—we meet again in hell." To escape the first of these horrible meetings, his wish was that he might be cut off in a moment; and he got his wish. He had "no bands in his death." A few hours of apparent insensibility preceded the moment in which he was hurried into eternity. Whether or not conscience was busy within, when all without was still, is a secret into which I have no wish to pry; and, though I had a wish, I have not power to lift the veil from a dread eternity; my only inquiry is, apart from all inquiries, into the evidence of Christianity—Is the Infidel a happy man? Does he banish the peace of the gospel for a more delightful calm? Does he destroy the Christian's hope,

to replace it with something more secure? While he laughs and sneers, and tries to look so very light and gay, is his situation to be envied by the poorest, humblest, most afflicted and persecuted man, who has within him any good thing towards the Lord God of Israel? The man of whom I write now, was, in the midst of prosperity, most wretched; as he often confessed to his confidential friends. Besides the source of misery which he had in his own bosom, he had sorrows in his family, increasing upon him, as his power decreased of bearing up under them. It is sufficiently trying for the parent to bear the ingratitude, and all the wickedness of stubborn and rebellious, or of profligate children, while they and he are both young—they with all the inexperience and levity of youth, as their apology; and he with robust, healthy maturity to support him, and high hopes, too, that age and experience will teach his children wisdom; but a parent's case is hard indeed, when, as the infirmities of old age creep on, and the heavy load of his own sorrow increases, he sees his children become more reckless as they go beyond the reach of his controul; and the only prospect of his hope is—if hope he have at all—that, should his children reform, it must be after he has gone, where, if his sons come to honour, he knoweth it not—if they are brought low, he perceiveth it not of them.

It is no easy task, I acknowledge, for a father whose child has perished in wickedness to “hold his peace,” as Aaron did, when his two sons were cut off in one day; yet still there is consolation in the thought, that into the ear of the child now gone, a father's instructions were poured, and on his young head a father's blessings were poured; but ah, what spring of consolation is there for the wretched man whose children have grown wicked under the influence of his own example; and who, however wicked they may be, are only what he made them? So it was with my infidel neighbour. Evil principle in him was kept in some restraint by the laws of honour, and bonds of worldly interest, but the seed sown in the heart of the parent, sprang up in the life of the child, in a rank harvest of wickedness. A religious education was neglected—a father's evil example was ever present—his advices were powerless without an appeal to the Word of God; and as a natural consequence, his sons grew up to inherit their father's wickedness, and to break their father's heart.

But is it only the professed Infidel who knows nothing of genuine happiness? “There is no peace, saith my God, to the wicked,” whatever be their profession or name. There

are three sources of misery inseparable from every unregenerate man—a sense of guilt—a fear of punishment—a discontented mind. Hence all the long catalogues of penances and mortifications—hence the root and foundation of Paganism and Popery—hence all the countless multitude of empty ceremonies, and hypocritical observances, by which tens of thousands are each day labouring to cheat themselves into false peace. What nonsense, what madness is it all! Will vain man never be wise enough to know, that he can never be reconciled to himself, till he has first been reconciled to his God? Why, therefore, should he uselessly run through such a round of trouble, and add sorrow upon sorrow to all the ills of life, when he knows that the whole must be with him as it was with his fathers before him—disappointment and bitterness in the end? Strange indeed, that men will persist in running along a road which they know to be wrong; in the hope, against absolute certainty, that all will be right at last. And stranger still, that men will suffer misery in this life, and lie down in the flames of hell for ever, rather than yield to the invitation of their gracious father and God, to repent and believe the gospel. When will men learn, that repentance, instead of being a hard and sore drudgery, is one of the best gifts of God's infinite love; when will they open their eyes and their hearts to the simple truth, that in the keeping of the commandments there is a great reward?—Oh! when will the “evil heart of unbelief, departing from the living God,”—when will it be brought to know and feel that the only, the true, and the safe road to present and eternal happiness is this—“BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED?”

LINUS.

THE BIBLE SOCIETY.

IRELAND.

At a public meeting of a branch of the Hibernian Bible Society, a poor man pressed through the crowd to a gentleman on the platform, who had been pleading for the good cause; and having slipped into his hand, what he termed, a small donation to the Bible Society, immediately withdrew: on opening the paper it was found to inclose a guinea.

The Dungarvan branch has sold three Irish Bibles to a

Priest; and upwards of thirty copies are understood to have been purchased from the Carlow Depository, for the use of the Roman Catholic College there. The people in one district of our country, where the reading of the Irish Scriptures had excited a desire for English Bibles with marginal references, are beginning to evince much anxiety to understand the meaning of what they read. The mere mechanism of translation is now giving place to the more spiritual exercise of ascertaining the mind of God. It is stated that not less than 2,000 Bibles with references, would be required to supply the present demand. Missionaries and Scripture Readers are also greatly wanted—men of piety, intelligence, zeal, and aptness to teach, both publicly and from house to house, though not regularly educated for the ministry. We learn, that in the district we allude to, nearly 500 religious books, some of them bearing strongly on the errors of Popery, have been circulated; and that in a small country town, on a market day, a Presbyterian Minister sold 114 Bibles and Testaments to Roman Catholics. A pious clergyman recently preached in Irish more than once in a Methodist Meeting-house in that part of the country; also in a school-house. Some of the people who attended, remained until midnight making inquiries respecting the word of God. Two other gentlemen visiting in the same district, found congregations of the peasantry in the school-houses, as numerous as those to which the Rev. Mr. B. preached, and equally desirous of obtaining an increased acquaintance with the truth as it is in Jesus. We agree with the narrator of these interesting circumstances, that if *political* Popery is acquiring strength, *superstitious* Popery is decidedly on the decline—that if this false system be rising on the high places of the land, it is not proportionably strengthening its hold upon the feelings and consciences of the people. Through the country it may be raising its spires and minarets, but the Word of God, like a mighty river, is sapping its foundations.—*Christian Herald.*

RELIGIOUS INTELLIGENCE.

AMERICA.—During the last summer, letters from the General Assembly of the Presbyterian Church in the United States, were transmitted to the United Secession, and to the General Assembly of the Church of Scotland, respectively. The following conversation took place on the occasion of sub-

mitting to the American brethren, the draft of the letter to the Established Church of Scotland.

"Dr. Miller, from the Committee appointed to draft a letter to the General Assembly of the Church of Scotland, made a report, which was accepted.

"He observed, by way of explanation, that there were several topics on which the Committee had deemed it necessary to speak with great care, when addressing a body which stood in such relations as did the General Assembly of the Scottish Church. In corresponding with some other churches abroad, this body had considered it appropriate to advert distinctly to the fact of our having, as a religious body, no connexion whatever with the civil government; but it would not be fit or decorous to dwell on such a topic, when addressing a church which stood in such near relations to the government of the country where it was situated. Many of her leading men were extremely sensitive on this subject; and many of them confidently believed, and had openly declared, that it had been found impossible in this country, as it would be every where else, to extend the blessings of the gospel, and of church order, to the population of our country, for want of the right of government to interfere. It was desirable, without directly adverting to this sentiment, to place before those gentlemen facts which might go some length toward correcting an impression so erroneous. So there was another idea very currently received on that side the water, that the church in this country was very neglectful of learning, and was in the practice of bringing men compendiously and ignorantly into the sacred office; hence it had been proper to touch that point with some care.

"Dr. Green said, that he deeply felt the truth of the remark, that it was much easier to find fault than to do better. He did not find fault with the draft which had been submitted; it met, for the most part, his views entirely, and had his approbation; but there were two points which, on the very statement just made by the drafter, he desired to have altered, in such a manner, that, while no offence should be given to the body addressed, we might not commit ourselves. The first of these occurred in the very first sentence of the letter; where it was said that this Assembly recognized that of the Church of Scotland as its model, more nearly than any other ecclesiastical body in the world. To this he objected; because it was notorious that the Scottish Assembly was in direct and close connexion with a government establishment; a government officer was President of the Assembly. In this respect that body was not our model: and if we should declare otherwise, we should have that thrown at us—that which all knew to be false, that we were friends to the connexion of church and state. The other point was, with respect to the sentence which declared their form of government closely to resemble our own. He suggested whether the introduction of the word "generally" would not have the effect of obviating this objection? The draft contained more of detail than he should have thought appropriate in a letter; but the explanation given of the reasons of this was so satisfactory, that he should not insist on that objection.

"Dr. Miller replied, that the latter of the objections had suggested itself to his own mind. With regard to the former, there were qualifying words in the first sentence which seemed to him to render it

unexceptionable. The Scottish Church was declared to be our model 'more than any other.' It was believed by our church, that in structure she resembled the apostolic church more closely than any other: but of modern churches, that of Scotland might more properly be said to be to be our model than any other. We had adopted her formularies. Dr. M. suggested a change of phraseology to meet the second objection of Dr. Green: but it seemed less acceptable than the original words.

"Dr. Beman concurred in Dr. Green's objection; and observed, that our church resembled more closely the Secession Church of Scotland, than it did her General Assembly; and as another letter was to be addressed to that body also, it would be better to avoid any interference in the sentiments expressed in the two documents.

"Dr. Miller inquired whether the omission of the word 'model' would satisfy the venerable father? or whether he wished the whole of the language which expressed a filial feeling towards the Scottish Church expunged?

"Dr. Green replied, that he was a Presbyterian of as pure a water as the Professor.

"Dr. Miller said he knew that: he knew him to be a Presbyterian 'dyed in the wool.'

"Dr. Green said no; he was dyed *out* of the wool; he could wish that some others were dyed over again. He did not wish to expunge the sentiment, that the General Assembly recognized the Church of Scotland as her mother; though, in form, she more resembled the Secession Church or the Dutch Church."—*New York Observer.*

ORDINATION.—ON Tuesday, the 18th March, the Presbytery of Tyrone, in connexion with the Presbyterian Secession Synod, ordained the Rev. John Edmonds, to the pastoral charge of the congregation of Sandholes. The Rev. Thomas Lowry, Glenhoy, commenced the services by preaching from John's Gospel, xiv. 27. The Rev. Mr. Heron, defended Presbyterian ordination, and delivered a powerful and impressive charge to the minister and people; and the Rev. Joseph Acheson, concluded, by delivering a discourse from Colossians, i. 27, 28—"Which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." After the services the congregation entertained upwards of forty individuals at dinner

PAUL'S PURITY OF CONSCIENCE.—"*Wherefore I take you to record this day, that I am pure from the blood of all men.*"

Write all this upon your hearts, and it will do yourselves and the church more good than twenty years' study of those lower things, which, though they may get you greater applause in the world; yet, if separated from these, they will make you but as "sounding brass, and a tinkling cymbal."—*Baxter.*